

74
Iehovah Iireh

Merito Audiens, praco Evangelicus

An Angell from Heaven,

OR,

An Ambassadour for CHRIST,
Descending from God, Ascending unto God, law-
fully dignified, completely qualified,

HEARD

(With Religious devotion) reporting his
AMBASSAGE.

To the honourable Societies of the Inner, and
Middle

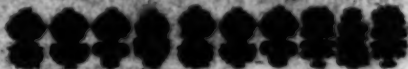
TEMPLES:

On Sunday the Eleventh day of December 1642. The sub-
stance whereof is commended to publicke view;

By *Edw. Tuke.*

Luk 2.13. And suddenly there was with the Angell, a multitude of the
heavenly Hostes praising God and saying,

14. Glory to God in the Highest, and on Earth peace, good will to-
wards men.



London printed for T. W. 1642.

Iehovah Ireh

Metro Andrus, from Evangelist
An Angel from Heaven,

OR,

An Ambassador for CHRIST,
Descending from God, Ascending unto God, law-
fully dignified, completely qualified,

HEARD

(With Religious devotion) reporting his
AM B A S S A G E.

To the honourable Societies of the Inner, and
Middle

TEMPLES:

On Sunday the Eleventh day of December 1842. The sub-
stance whereof is commended to public view;

By Edw. Luke.

1842. 2. 13. And suddenly there was with the Angel, a multitude of the
heavenly Hosts praising God and saying,
14. Glory to God in the Highest, and on Earth peace, Good will to
mankind.



London printed for T. W. 1842.

To the *Worshipfull*, well devoted &
his much *Honoured* friend *Mr. Iohn Cave*,
Councillor at Law and of the inner-Temple

Worthy Sir,



H E *Rabbin* to maintaine *Tradition*, usually distin-
guish Gods Holy Law, into the Law written; *Torah* *be*
kebabush and *Torah* *be* *begnah* *Pety*; and their *Talmud*
or Doctrinall, is no other then an elucidation or exposition
on Gods Law written, saith *Elias Levila* in *Tishbi*.

And to take *Tradition*, as we use the
word in the Church, *prognatus* *in* *ecclesia* *traditur*, it may as
justly referre to Prophet, ll and Apostolicall Truths, and by consequence,
not to be Abrogated: 2^d *hes* 2. 15. 1 *Cor*. 2. 15. 3. 4. As to those things
whose circumstances make them mutable and whose observations is therefore
free, and not of absolute necessity as *AB*. 15. 28. 29. 1 *Cor* 13. 2.

Of this Sermon, you had first an *unwritten Tradition* or (as the Jews say)
the Law spoken. The errors which may be found in it, are with tolerable mo-
desty better to be answered, in that it was given me (as they say their *Tradition*)
in the *night*, for I thinke, there is no man that shall attempt and act
matters of high and usefull consequence from *houses stolen from his pillow*,
but may now and then be taken napping.

But such as it was, being given me to deliver, it was more then *Reaso-*
nable I should deliver to them, for whom it was Given; yes to do that, was
Causa sine qua non; Besides Gods providence and spirituall permission; Your
Patience an particular Admission, There was law to command me, the law
of necessity, and necessity of preaching, against which I know no law; and I
must acknowledge, I had a conscientious Motion to it at that time.

It appertaines to all, lawfully called and duly authorized, to preach Gods
word, And though I am yet (by Gods wil) *Fortuna* *Dwart*, *in* *inducit*
(Religiously be it spoken) and so, not commended to any proper Pastoral
cure; Yet in *Saint Pauls* first chapter to the *Romanes* verse 14. I can read my
Duty; To which the *Syrian* gives a word of such Important obligation; as
may supply others (as well as those of necessary invitation) with a paraphra-
sticall Commentary upon this subject *unbought* *enough*, I am indebted
to the pulpit, or in Duty to the office of a Preacher.

From this Ground I *spake*, and *spake* my Conscience God bearing me
witness;

The Epistle.

witnes; and from Gods Bearing me witnes, I write; and Here you have the

I must note unto you Sir, that I do not with reall Freedome expose my self to the presse, much lesse, to the Torturing Rack of the worlds harsh Censure; learning it self *stands in a little short*; and I think no *publick penance* is voluntary; Mine is not such, yet if it suffer such, and looke not too pale, the matter is lesse; *White* is a Symbol of Innocency and Purity, and there is some comfortable mitigation, to be perswaded; *It doth penance.*

The Sinfull Censures of the Times, are as Locusts in *Egypt*; I speak not double when I say *Archeb* is not strained from *Rabab*, *Manasses* from *Numbers*; Some for *Phar*, some for *Apollis*, some for *Zephia*; From the increase of these *Numbers*, are drawn many *Haile*, which some call *Divisions*; These like wormes, live upon the Government, and eat out the very *Hart* of the Tree, or as Flies in summer, putrify the sweetest sustenance.

Sir, These send me to you; for the Dedication of an age from primitive vertue, could not suffer me to come forth without Protection; as *hundred to one*, *These are many*; you may please in this matter to be all one to me; That one is that I wish for my singular esteem of you, makes me account these *Plagues* as nothing.

To be short, Your Love, next unto Gods *Hand*, lead me to the *Temple*, at that Time; and your Approbatory Testimony, compells me to prize my poor *Fortunes* dexterity, that hath fitted a Dedication corresponding to my desired Direction, at this Time.

The Almighty God of heaven and earth, whose property in Divine Nature is to be merciful above offences, quicken you by his Spirit, to an heavenly Emulacia to study the Principles and Desires of his Truth, and (as far as concerns you) the Churches safety: inclose you in the volume of his Book; and Gather you into the Bosome of his Son, in whom is only True Blisse, and of whom.

By Faith and Holines (in this life) you shall be assured at the Resurrection of the Just; when God by his Spirit or *Gift and Will* vouches, in a lesse measure then any man dies here, shall unite the Spirits and Bodyes of all: *When and Where God is All in All.*

And though his Church on Earth (as at this time never so militant) be sad and afflicted, and his Children under Clouds and pillars of fire; yet *Sursum Corda* lift up your hart, and eyes unto the Hills, those mountaines of Deliverance above; Take every day two or three Times up and down *Jacobs ladder*, by humble Meditations and Faithfull Ejaculations, Trusting unto your Redeemer with Godly perseverance; And let the Troubles, be what can be, for Condition

The Epistle.

Condition and Duration, so long as there is *Elijah* in holy and devout souls
God will be in the *Cave*.

It is my security in this *Business* to have thought upon your Candour; when
you have kindly accepted this, you free me not of all; for in *Gratitude* I owe
you service, and in *Duty* prayer,

Whilst I am a *lawfull Ambassador for Christ*

EDWARD TYKE.

From my Study December

1642

Radolpho Winchell milite

Humillimus

The Epistle

Confession and Devotion, so long as these Epistles in holy and devout souls
 God will be the cause.
 I am humbly in the Request to have thought upon your Candour, when
 you have so kindly accepted this, you free me of all for in Quakers I owe
 you service, and in Duty pray,

Honourable, Reverend, and Learned, and most illustrious Disser-
 tation, excellent, sacred, and most excellent Dissertation (Anglicana
 Epistola) in the most excellent and most excellent Dissertation

Roberto Berkley,

Roberto Foster,

Francisco Crawley,

Interpretationibus, militibus, & Inducibus, in the most excellent and most excellent Dissertation, con-
 ventionibus.

Et claritate virtutis excellenti, ingenui Dappili, Arts & legibus comptis-
 simi, integerrimi, valenti, Regales causas, scientissimi Orator

Radolpho Whitfield, militi,

Notum, Generosi sanguinis, nobisq, Templi, Iuris Candidatus, nulli oris facien-
 dia, & sumptuosissimum Cicerois lapide Raluentibus & Fragrantibus; suavitatis
 quanta Festivissima, obsequia; suavitatis supellectile (auri instar Fla-
 minis) exuberantibus; Humanitatis laude urbanioris, antecellentibus; officiorum
 studio, invidiosus.

Hinc sumus, Meritis Antiquum Praetorem Evangelicum.

In Convention (orationis impalidus apud vos, praestitit, Decembrio undecimo Dumi-
 nica, habitus,) Manusculum Levidensia, ad perpetuum (in calceibus) vestrum
 Memorandum & amicum

Theologica laura & miranda Dissertation, suppliciter, verecundè, nec minus tu-
 bicundè summo candere,

Offert, Adlocat, Consecratq, Decemb. 19. 1642.

EDVARDVS TYKE Presbyter
Humillimus.

to the world men and his word for your sakes, now therefore we are Ambassadors
For Christ, as though God did beseech you by us, we pray in Christ's stead; be ye re-
conciled unto God. From this Narrative, therefore, I might argue a consequent ne-
 cessity of the Ambassadors coming, and your entertainment of his person
 and Message, as also, I might hence yield a reason in itselfe, of your spirituall
 life by dying to the law of sin, and rising to the day of righteousness propounded
 unto you, as a matter of great justice, from the death and Resurrection of our
 Saviour *Iesus Christ*, *car. 13.* as also, the means of accomplishing that death
 and this Resurrection, which thus therefore seemes to imply, as the complement
 of your salvation, when in religious obedience, hereto you approve the dignity of
 the Minister over you to this effect, or to effect that, & *excellentissimus Ministerij,*
is Deus ipse in the excellency of the Ministerie, and thence termed the word
 of reconciliation, *car. 19.*

But having more than two words to speak, I speak of these two little more,
 though hid in my way like stones, not of offence, but defence, and as the flint of
 a chace corner house, fetcht hither from the bottome of the earth, or *Massa* rock,
 which being polished, fitted and squared by sufficient explication, might prove
 solid ground, for erecting lively stones in Gods building, by faithful applica-
 tion; Now therefore we are Ambassadors. In the first five words, are five se-
 verall parts of speech, which Grammatically stood upon, would help me to avoid
 the tongues confusion, by which the whole words lussure, and run us forward,
 but omitting that, as also the subject, copulature, and, rediente, which logically,
 this first affirmative proposition affords, I will apply my selfe to the
 convenience of these wheels, on which the Text last runnes, and next sitting
 many divisions in the Temple, please to observe in the moving of the first wheele,
Deputati in nostram, our Deputation, we are Ambassadors. 1. *Reputation in*
nostram, our reputation for Christ; In the turning of the second wheele, note

2. First, *Commissum*, our commission, *Velut Deus vos precatus per nos*, as
 though God did beseech you by us. Secondly, *Conditionem*, the condition;
Oramus nomine Christi, wee pray in Christ's stead, in the third or three quarters
 wheele, take notice of the subjects *Pro* yee, be yee. 3. The subject, reconciliation,
Pro reconciliamini, be ye reconciled: in the last wheele, as it turnes round; see the
 object, God, whom I have read signified, by a wheele which runnes ever and
 never ceaseth turning, *Pro reconciliamini ad Deum*, be ye reconciled unto God.

Thus reverently saying to my Text, the Acclamation of *Elisab.* unto *Elisab.*
 in his rapture, to a blessed translation, *my Father, my Father, the Chariot of Isa-*
rah, and the horsemen of Israel, I shall now upon these particulars, or some
 of them, sometime sit, and sometime stand, and in this divided Order. First,
 of the first,

Wee are Ambassadors, various and as valumb'e are these high Titles of his
 most various which the great God of HEAVEN and Earth, hath collared
 upon

Christe Lawfull Ambassadors.

upon the Moralls of his Law and Gospel which are as Miracles to command and enter the hearts of the contemptible world, nor can any one be so simple and easily carried though overlaid with a *seraphick* sea may discern those slender respects to be made respect of such his Ambassadors and Messengers as the Apple of his eyes eye. They are silver keys which had the Governor Christ in the golden treasure hidden in the field by it only *Ysaiah 62*. And it *saies* *Ysaiah* ministering the minds of the men or his Ignorant, as the kings doth the world, but they are many, and like *Pilate* Ignorant in Hierosolyma, *Genes 22* Latins upon the Law, Oracle and Chastity to Christ and his Gospel, for which we are Ambassadors.

Ambassadors, honorable men, and of Gods *Barry* Council, fellow Communicators with God, yes Angels too, and this testimony, we move in other Testament. Expositors mean the judging high Priest, when *Exodus 28* they, of 6, to sit, by not before the Angels; and the Jews propound that Angel, which came up from *Gilead* to be *Elimelech* the high Priest, *Leviticus 10* 1. And so *Deuteronomy* those Angels before whom a woman must be covered in the Church, to be the instructing Ministers. The Angels of the *Angels* Church, we say *Malachi*, (whereas others that cannot speak out, with *Malachi*) and thus *in* *communication*. And because we preach the Unity of one full Church Celestiall and Terrestriall under *Iesus Christ*, we participate by the communication of names, of the name of Angels. An Angel in Heaven is a Celestiall Priest and an Ambassador in Earth is called a Terrestriall Angel. We see those Angels upon the ladder of *Leviticus*, *Iesus Christ*, ascending by prayer for the people, by, and in his Divinity, and descending by Doctrine upon the people, by his Humanity, though Consecrated under the first title of an Ambassador in the text. Nor is this relation of so late newes as to cause your eyes to itch, but rather single *in* *discovery*, even in the old time before in this Doctrine was preached, the world discovered, the whole corrected, the old world were *Angels* now up to the court in wait, and perished at by an heavenly. Droop, for we choyring & offering *Nach* an Ambassador fro God unto them the full *Sabbath* were (for wickedness almost matchless) matched being consumed by flames, and generally overthrown by one burning fever, for that they hearkened not unto right but *Let* their Ambassadors. Since ever there were a people God hath continued many of practice with that people either immediately or mediately, extraordinarily or ordinarily, sometimes by inspiration, sometimes by dreams, sometime by prophecy, sometime by visions, and sometime by revelation, all which in their Order & end considered, were as so many Embassadors from God the great King, and as so many testimonies of his mercy and love to the people, even from *Moses* the great Prophet, unto *Malachi* the latter, the last *testimony* direct to praise to the greatest of all *Iesus Christ*, whose name

Iohannes

Only Christ, united in with his Father and the Holy Spirit, could triumph over the forces of evil and the power of the world. Not a word without an effect to lead us to the Person and Actions of Christ, for whom living souls are destined forever.

ficant discipline in all comeliness and decency: practicall commending us to the people to whom the Embassador comes, may receive sincere edification; the Embassador, religious estimation; Gods Ambassage deserved valuation; and God himself, an uniforme Glorification; and for this we are Ambassadors.

Here is *Officiu* & *Beneficiu*, Ambassadors *visitationem* as well as *honorem*, a name of Office as well as benefice, of sedulity as well as idleness, of labour as well as ceremony. We exercise an Eldership, and discharge the work, as truly, in *laborem* *sumimus* we are charged with the Ambassage by the authority of Christ, we are invested and inducted into one; and by the same virtue, in *nomine* *Christi* in the name of Christ, we effect the other: *Dignitas* *habetur*; the worthiness of this honour, falls out according to the power of this Gift; and the Gift had not been sufficient, except God had inducted it with power.

Whence our Deputation first issued, and what is may understand: Saint Paul (as concerning else where upon this text) unfolds by the word of Eternal truth: He that descended is the same also who ascended up far above all heavens; that he might fulfill all things: 1. *Ephes.* 4. 10. and 8. 11. He gave some Apostles and some Prophets, and some Evangelists, and some Pastors, and teachers for the perfecting of the Saints, for the work of the Ministry, for the building up of the Body of Christ.

But this deputation is no less then a work of the sacred Trinity for the blessed Trinity, which by one consecration in word created him, his now in the word, by one work, recreate him: in this last quotation you read *Dona* *Patri*, the gift of the Father, and 1. *Cor.* 2. 6. you may read *Dona* *Patri*, the gift of the Father. I have planted, *Apoll* watered, but God gave the increase; and 1. *Cor.* 12. 18. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that Miracles then Gifts of Healing, Helpe, Government, diversities of tongues.

And *Ab.* 10. 28. see *Dona* *spiritus* *sancti*, the Gift of the holy Ghost: This becometh therefore unto your selves and to all the flock over the which the holy Ghost hath made you overseers to feed the Church of God.

Learned *Calvin* particularly interpreting Saint Paul's order of Apostles, Prophets, Evangelists, teachers, and teachers, doth justly ascribe all them into the office and honour of an Apostolical Pastors, such as this Embassador himself was.

By shepherds and teachers some understand those who are charged extended to the care of a particular Nation, and such full commandment, some of them encompass, which they received, who feared no pains to preach every where.

By Evangelists, some imagine those who walked not shod, and preached, as *Priscilla* *Ab.* 18. 26. or those who wrote the Gospel.

By Prophets, some think certain which were not Apostles, and yet were Prophets, as *Agnew* *Ab.* 11. 28.

By Apostles, there are who understand such as had all things, for an Apostle is a vessel of the body more principall and lively, receiving all things from Christ himself; so saith Saint *Crysostome* in *Ephes. 3.*

And the before cited judicious *Calvin*, puts betwixt the orders some difference, but that, in very modest discretion.

By teachers, he will signifie such, as applied their whole diligence to the sound interpretations of Divine writ, and whose care it was to preserve the purity of Doctrine amongst the faithfull, and tis his observation, that such teachers intermeddled not with any Discipline or Ministrations of Sacraments to the people.

By Evangelists, he means an order in Dignity somewhat inferiour to the Apostles, yet not without some relations to them in office, such as Saint *Luke* and *Timothy*, and perhaps those 70. Disciples appointed by Christ.

By Prophets, he intends not all interpreters of the Divine will, but such as by singular Revelation excelled others; of which kind, we have now none *Extant*, for so he argues, *quales nunc vel nulli extant, vel minus sunt conspicui.*

But the power Apostolicall he confines not to any other bounds then the whole Universe, alluding to their Commission granted from the Lord Governor and Commander of the whole world, Saint *Mark. 15. 16.* Go ye into all the world and preach the Gospel to every Creature.

And the Pastoral and Apostolicall charge, not admitting the least difference betwixt them in substance or service; He concludes, comprehends all these, for thus he resolves. *Pastorale autem munus beati omnia in se continet*, and now by consequence it is manifest: but what relation is or could be, in honour and office betwixt our teachers and the old Prophets, the same, more fully, authorized and accomplished, have our Pastours with the Apostles and s., in the duties of preaching, praying, praising, baptizing, breaking of bread, administering of the Cup, and in all other holy actions grounded on Gods word: as appertaining to the Ministry, our succession is Apostolicall; for Saint *Paul* ingrosseth not the office to himself, but verifieth an equality of execution to all such succeeding Ministers and Ambassadors. Let a man in therefore of us, as of the Ministers of Christ and stewards of the Mysteries of God. 1. Cor. 4. 1. that hepe, we be esteemed as Ambassadors for Christ, sent by Christ, and that the people to whom we are sent, may as from our hand, receive the rich treasure of Salvation, gathered for them, and distributed unto them from the holy Scriptures and Mysteries of God; And in this sense is my thesis in the text, *we are Ambassadors*.

Here is honour undelible, dignity indammable, reward interminable; *dignitas magna*, here, if I could build Tabernacles, the glory of the Lord would continually fill them. *we are Ambassadors*, here is or should be our *Uxory*, and we *we are Ambassadors*, here is or should be our holy Community; *Legatione fungimur, et*

are all Ambassadors, but all are not we; he mistakes the place, *qui tibi hanc assumit honorem*, who takes this honourable Office upon him, not being called of God as was Aaron: there are which runne, whom God hath not commanded to go, but interpreting Saint Pauls marke, sett before them, to be a pulpit, presse forward in their sencelesse performances, without authentickall Ordinations. *O non struunt horrendum, perforce ingens cui lumen ademptum*, O head and body without eyes, unparalleld wonder, here let Admiration seale up every lipp, that any people should conceive that way, best profitable to mend their aberrations and steppings awry, by hearing and seeing a *Cobler*, who perhaps would delight more to be *Solus omnia sola* wax a Preacher, may his *causa capitis* and head Burkes, which moves my more then ordinary invocations against such propharition, and profaners, when a dresser of Harps will become a restreffer of hearts; what can such polluted hands work *five gun* into mens Heads and *gell* into there minds, they may presume to make Sermons as good as ever was felt, though never so true as to be understood, such take not a book in hand without some colour, and though there utterance exceed there entrance, their going out; there learning may though there shade tongues weaver like, *lize* into the tumult of discourse, and stray into the timelesse wast of words, against their own felience, or capacity; yet though many there are, blessed be God (which cry such out) too too many there are, which cry up such, for the only zealous teachers, and commend in them Gods power, with a *digitus Dei*, because such a Mechanicall Enthusiast hath it *ad mirum* as he hath at his fingers end.

What otherwise can be expected for event then making of Schismes and rents in Gods Church, when a theevish taylor, who but now hath robbed his neighbour of his goods in his Stall, shall leap up into *Moses* Chaire, and straight way robb God of his honour in the pulpit, which of you ever heard of any King that took a Cobler, batter taylor, or such like; and sent him an Ambassadour: and will the King of Kings (judge you) allow of such; these like *Asps*, shew their ugliness by climbing up, these like horseleeches suck up that blood unnaturally, which nature and Art as Parents, Have bestowed upon lawfull Children, these like *snay*-dragons, live upon the Almsbasket of the Countrey, their title to the Office and honour of the true Ambassadour, fures well with the harlots claime, who when she had overlaid here own Child, with a bold and uncontracted forehead, pretended an interest in anothers; perswade your selves, that even by such instrument, the Divell may delude to destruction; whom ye report to have a Cloven foot, but think not of his Cloven tongue, yea my friend, to have such an *apostolical* fellow as, is unprofitable for you, saith Saint Paul elsewhere, and since you heare his limitation, heare a little more from this text, every your Imitation, for we are Ambassadors for Christ.

I need not here further dispute our primitive Installment into this Sacred function, being Confident that no truly affected Sonnes to the Church of England, can be seduced by such senselesse insolvency to deny or doubt, so positive a truth as is here uttered, *we are Ambassadors for Christ.*

But not being such, or in case these be such, this text will better inform us both in which, there are *crucials* & *agends* matters of faith, that we are Ambassadors, and such Ambassadors, and this respects our selves, and you to believe; and matters of fact; and this concerns us, first to approve our selves Ambassadors, and such Ambassadors, and then, it calls upon you to incline to our Embassy.

The words respectively considered; may be compared, to an Image of *Thou* in *Lucian de Dea Syria*, which looks this way, and that way, and every way; for they have an eye to us, and an eye to you, to us, as *afflict* *Disciples*; to you, as *passive* *disciples*, to us, as Ambassadors faithfully to report; our Embassy, to you, as persons, to whom we are sent, faithfully to receive our errand, they view us Ambassadors, as we are dignified with honour, and they look upon us, as we performe our Office.

But committing the honour, and worth of an Ambassador, to the wise estimation of those persons, whom justly it may respect; I should passe to his work, save, that the Course might seeme preposterous, except I touch a little, upon some qualifications, proper to an Ambassador; and such an Ambassador, in this transition.

The Persons named there King and Priests *Majors*, neither do the Dignity of this Ambassador, nor the Excellency of his Office, lie obscure under this Appellation; since the *Hebrew* gives it, a *Meditando* & *doctus*, from his Meditation and Instruction; for which two, he should be ably qualified.

The five intellectuall vertues, *Intellectus*, *Sapientia*, *Scientia*, *Arts*, and *Prudentia*, Intelligence, Sapience, Science, Art, and Prudence, which *ars*, *ethic*, & terms, *Arms Spirituales*, Spirituall Armour, or weapons, must never be wanting to this Ambassador, nor must he need that *Philosophia*, milke of Philosophy, Grammar, Logick, and Rhetorick, by which soft nurture, the Ancient as well as youth, sucking, may be nourished; and by these his tender Documents growing up, may in time, more freely and with lesse Crudities digest his stronger Oratory.

But for his more solid and prompt expressions, of those Metaphysicall and Theologicall Essayes, it will not dishonour him, yet much imblend, to incline a regular observation, of Prudence, Justice, Fortitude, and Temperance,

Person: a Cardinall vertue, so called in respect of the manner I Dig-
nity, about which they create, say of this certaine and definite Brin-
gation, which they doe improperly call mine to their selves, *Quidam de Sanctis*
in health.

The Greek, *Δουλος*, originally issues from *Κοις*, or *Κορια* hence *Κουρις*,
which is strength so *μυς*, to serve and labour in the duties formally,
and is generally understood, we are servants, toylers, and tillers; of the
household, with our sbe, but with one, which had our doubt, and doubt.
And so Patristically a power by which word in his sentence, if the earthly
directed heere, should necessarily and essentially be made, and by the plenti-
ous drops of the head sweating preacher.

His sheweth halt, vulgar, who is a plain man, then looks squint upon
the words of the Minister, and whose hule I desire to find that which he is
about, with the Greek, in *substantive*, and in the sweat of thy brow
shalt thou eat bread, nor to wash his head; or that *Μετανοεω* he lies
sleeping in security, and therefore, that his conscience, which is sleeping;
here such may receive an infallible Conuiction.

Pierius Hieroglyphically designs, and finds out a true Scholar by the
Hive, which sleeps waking, with her eyes open, and wakes sleeping with
her eyes shut, that is sope, who learnedly contemplete Acting, and to Act
in contemplation, pity it were to starve this Hive from the former; But alas,
howe swift & howeily is this good Hive to a sliding slip, and perambulation
faire law shott at, and with such Creedines as scarce with an hand, in what
dilect, but this Hive to be some in the coast, yet Shione and all, nor will
shale stay justice, seldom suffocate.

Prode Communi quae est viae non inquit. Hic the here in a dist for home de-
lay, groffer, branches they cannot suffice.

Neither, have other Emblemists dealt penuriously, in their Annotations
upon the serious Student, which instruct him, by one eye that is not another
open, *Alphorn* in his right hand, and the word of observation, *night*. It
watch, *Esperum*, in his left hand, and the word, *Domus*, I escape, hence I
collect thy Argue, his god dilation of the day and night, for the oracles and
publicke, for Meditation and Application.

See how he walks in *His Capis*, with his head erect, his eyes perceiving
the empty place but his glory murmuring, how his Spirit are gone waflunder
and divided into peeces, by the worm of revolving invention.

Receive the work of his Judgment, by his two lips out stretch, which
mean to weigh his intentions and good or evil cogitations, so that
how were he consumed himself, when spider like, he is then weaving, cu-
ricus.

How weele, for your soft and durable wearing, out of his own Bowells. Consider that the firmament, the world and all creatures in heauen and earth are arguments proposed for his understanding and disputation, together with that *principium primum causa prima, et initium*, that *unus essentia*, and *trinus personae*; God, that one eternall Essence of three persons, the Father, the Sonne, the holy Ghost, and his will to be revealed unto Christians; for the disposing and effecting whereof, as there is little need of mundane Impediment, or the peoples discouragement, so great cause for the exercise of his prudence, which opportunely (I trust) with your patience I may consider, and that, very briefly.

Cicero, saith, it is *scientia & electio rerum, quas cupimus aut fugimus*, the Apprehension and Election of those things, which we are bound to seeke or avoid; or it is *Apprehensio causarum, & effectuum experientia*, the Experience and accompt of causes with their Effects, doubtlesse, it is the hand that layes out for all, the foot that walkes for all, the eare that heares for all, and the very eye that constitittes all: It is (*Arriana*, saith *Tully*) as Physick is the Methodicall preservative of our health, it is the Alarm of the Army, the Monitour of the School The watch in the Pockett, it is the predominant morall in in his Affections & Actions, that whereas other vertues do, *inclinare*, move men to Civility, and their passions to Regularity, this doth *inclinare*, inforce a necessity of wise Government in the soule: for no prudent man, as good no man.

Not is the vertue to be nicely disti^led because Cardinall, or Confinde to one office and Action of the Ambassadour, but generally to all.

To his first Admission into this holly Dignity, to his setting forth, yea it is his Companion in his journey betwixt earth and heauen, it comes along with him to the people, to whom he is sent, and to summe up all, it is his eye, his Eare, his mouth, his bracelet, it is every where, not circumscribed, but as infinite, as the individualls, For since morall vertue, is an habit created in mans will by the holy Ghost, moving him to honest Actions agreeable to the line of Gods Law, and that prudence is one chiefe Pillar of mans reasonable understanding, this Prudence wanting, or not practised, it must follow,

A mans passions do subvert his reason, wisdom is infatuated, His Affections containing a iudicious Government and prudent moderation, expose him violently to unordained courses, irregular, exorbitant, and dissolute demeanours, or as the Schooles have it, *per aliam rem quam habemus virtutem inordinantur*.

I cannot stand upon the various distinctions of this prudence, as that personal, oeconomicall politicall, nor that of *Civitas a pura & impura, propria & aliena*. The first shewing a respective wisdom, when a man seeks his own pulse, and consults himselfe; The second, more common, when hee sends to the Physician, and is advised by another, that which this hand leads mee to, at this time, is to those effects, singular, and observable, in a *religious prudence*, and are as attendants upon this AMBASSADOR, and they are these.

The first is, *perfecte considerare*. To consider thoroughly, God, themselves, their Ambassadors, and the world; For, as he well applied, to an ignorant admirer, of the ill successe of those things which with such deliberations were at, tempted and acted, so, here it may make our answers, *Consultationum Domini Erant*, they were Masters of their deliberating consultations, but not of the coming successe.

The second, is *perfecte determinare*, to determine thoroughly, *Deo fidelitate serpsa, sinceritate, populo, sobrietate*, with God by his fidelitie, with himselfe by his sincerity, with the world by discretion and sobriety.

First, That God bee not dishonoured, for his want of judgment, nor himselfe neglected, for want of due examination, nor the world abused and blinded, in a matter of such importance, as the Ambassage of their owne salvation.

The third is *perfecte applicare*, thoroughly to apply himselfe to God, and His Word, his Doctrine to Gods people, his life for their example, and his patience for their patterne, so that the people may joyfully receive the Ambassadors, and hearken his Ambassage; That they may prudently embrace it, in its purity, obey it, as there line of godly life, in its sanctity: And, that they may bee wrought, to an invincible courage, against all false Ambassadors, and Ambassadors; And all gaine-sayers of this Gospell of *Iesus CHRIST*, under what species of fained holiness, and seeming reformation whatsoever, yea *Contra Angelum descendentem*, against an Angell coming downe to such a purpose; and so much for the first vertue, his prudence.

He that is justly prudent, is prudently just, for that is, not distinctions a badge by which, the true Ambassador is knowne.

But upon, that *Insuper, Quae sibi, & unicuique suum tribuit*, morally I insist not, nor upon that *Original Insuper*, reason over sensuality; which *Socrates* prently taught going thirstily to the well, there drawing the first bucket to power downe, and then to drinke of, by which he shewed, the appetites being

on to Reason, neither upon that naturall, universall, and Philosophicall Iustice, which being insensible, and imaginary. We contemplate by inward notions, as the *Idea* of *Plato*, nor that other artificiall, particular, and politticall Iustice, which as the *Lead* or *Lebian Rule*, is made flexible, to times, persons, and accidents, yet this way, were I to walk upon any distinction of Iustice in an Ambassador, I should render the devision in *Iustitiam & mutatorem; distributivam*; The first, practised betwixt ourselves and others privately, and by proportion *Arithmetically* the second measured, and done publickly, by *Geometrical proportion*; whole direct as me is *procurum et supplicium*, reward and punishment.

But not to prejudice my text, *Y. u. n. r* my selfe, by in Justice in digression, I shall observe for my purpose, three speciall notes, which as debts doe engage the Ambassador to a Religious justice. *Deo, sibi, suis*. To God to himselfe, to the world; Our blessed Saviour, Bipartites them, *Thou shalt love the Lord with all thy heart, thy God, and with all thy soule, and with all thy strength, and thy neighbour as thy selfe*.

The Ambassador in my Text, comes not short of the Angels exology, and rydings to the Shepherds, *Saint Luke 2*. Here is *glory to God*; peace on earth, good will towards men; And the Iustice of this Ambassador, must be Evangelicall, Angelicall, as was that Angelicall, Evangelicall; Hee must know God, His maker, that sent him; his Lord that instructed him, and his Law-giver, that invested him, that as in other matters, from their knowledge issueth their honour done unto him; so in this, in them, who are sent, and thence to whom they are sent, by such knowledge in the one, and revelation to the other, there must be mutual honour justly given unto God, and instructions of piety, due y one to another.

But this Iustice in the Ambassador, must reach higher, by raising his devoutest thoughts, to the contemplation of Gods Divinity, then which higher he cannot goe, for God, is *terminus ultimus*, the most exact indeavour of our conceits, infinitely transcending, all our last and wisest ayms, of mortall perfection, every Ambassador apart, may augment the *idea*, or notion of his Glory, according to the predicament of his own ability; But God is above all, in Heaven and Earth, and the perfect knowledge of him, is *Essentially Himselfe*, who being *Actus infinitus, non reperitur in ullo gradu*, as *Arist.*

To conclude, this Ambassador must know God, so far as to do him justice by true and reasonable service, answerable to his nature, which is *spiritus et veritas*: in spirit and truth; And the people, to whom this Ambassador comes, must deale justly with God, likewise, by receiving his Embassy, in purity of heart

heart and spirit, *Deus est spiritus*, God is a spirit, & *Deus est animus*, fit his *paraclumene Colindus*, if God be a spirit, ye must worship him in spirit, yea the Father seeks for such worshippers, these are only right Worship-
 full, a pure spirit is a sacrifice to God, an harmlesse life, a footlesse soule, *capitulum animus pulcherrimus Dei cultus*, a pure mind, is the best service to God, the most religious worshipping of God is to follow him, *Amore*, *more*, *ore*, *re*, and the only true serving and honoring of God in Priest and people, is not evill, in summe, let this Ambassadors Justice, and the peoples practise towards God, meet both in this, that in be, *perfecta*, *para*, & *perpetua*, perfect, that both only love him, pure, that both wisely feare him, perpetuall, that both only and firmly beleeve in him, and rest in him.

And let the Ambassadour, herein be just, to himself; that he punctually understand, the will of his King, and the weale of his people.

In the first, wisely and orderly to informe himself:

In the second, soberly and fully, to instruct the people, his honesty must play the skillfull Organist, to touch well and truly according to Art, nor may he, at all times interweave a discourse of Justice Pharaesicall and legall, to the people to whom he comes, the Christian only must be his rule; and then he is an Ambassadour for Christ; when he is thus honestly just to Christians; I say honestly, for herein, what health is in the body, the same is honestly in the soule, *Salus anima in honestas corporis*; And to summe up all, the Prophets *Basar* and the Angells *varianis*, Good and new, joyfull and seasonable, Tidings, of Christ promised, of Christ exhibited, must from his mouth drop like Sovereign oyle of Gladnes to annoint the swelling heart of the miserable wounded man, whom the Priest and Levite, the Law could not stand to pity, or look upon to remedy; this oyle, thus droppings upon the soule of a Sinner, melted and dissolved, (by sence and sorrowes for sinne) to bitter seates, will in these liquids, appeare uppermost; and as the ointment upon *Aarons* head, will not only supple himself, but runne down upon the skirts of his Clothing, the meane of his Auditors.

Oh, the Excellency, of such an Ambassadour, the measure, proportion and Comeliness of his body, is wisdom, and spirituall beauty, the riches of his spirit, are the Gifts of the spirit, and his sciences, and his Justice to God and man, it is as that noble *aratus*, which disposeth him to all vertues, and holines, and so much for this Justice.

from that I have spoken by necessary consequence you may deduce the prime strength of an Ambassadors, to depend upon well grounded intelligence and practisall wisdom, which *Moses* such a man of God intimates by his Urim and Thummim, so much discipline an ordinary care might take in, from that golden Bell and Pomegranate which surrounded the hem of the Priests robe; this is that orely delightfull sound and pleasant tast, which through the application of the holy Ghost the voice of the Father & the Son, is effectual to preserve the sin-spotted soul & dumb sinner unto purity, & Hallelujahs everlasting.

I omit the significant illustrations unto this duty, which the inseparable and particular ornaments of the Tabernacle might lead me, and content my selfe with those rules which *Saint Paul* applied to *Timothy* and *Titus*, Hold fast a forme of sound words, giving attendance to reading and doctrine, exhort and convince, be apt and able to teach, which doctrine clearly opposeth, all unfeithfull quarrelling with words, frothy, and scummy-jangling language, and all peevish, theevisht, treacherous and traitorous documents.

Thus like the noted Musician. I have late so long upon this Text, that I feare I have not kept time. I confesse my selfe unprepared for further prosecution of any part coincident to, and with this Text: I beseech you, suffer my june and dry oratory to expresse an application of what hath bene hitherto propounded, which through Gods assistance, and your patience, I shall thus epitomize.

1. It instructs the Ambassadors with all meet preparation considerately to undertake his Embassage, for they are the favour of life, to life, or death, to death, to the people to whom they come; and to that office must bee required more then ordinary circumspection, the issues whereof are of such extraordinary concernment. Hence *Moses* complaines of his want of utterance, and eloquence; and *S. Paul*, Who is sufficient for these things? *2 Cor. 2. 16*. The treasures comprised in the rich Casket of sacred Scripture, with which they are by God intrusted to communicate unto the people, are for profundity so great, and for extent so large, that I may resume that of *Saint Paul*, Who is sufficient, &c. it justly pursues the runners of these times, which without mission or commission lay hands on consecrated things, whom I lovingly advise to stay at Iericho till their beards be growne; for if Deacons must first be tryed, and then Minister if they be found faithfull, much more should workmen of more eminent faculty not assume unto themselves a calling, unlesse some *Timothy* or *Titus* duly authorised by a sacred symbol of manall imposition, give them externall appointment to that function: Gods holy Spirit must give them primay and private motion, their owne consciences evident and certaine justification, the Church legall ordination; and though at this time there is great question about the forme of ordination, yet in all ages, and

In all well ordered places, there have bene extreme considerations, and constant for setting of men upon such like sacred orders; and I thinke that ever the last order of any Church for such purposes, hath bene to excommunicate and brande as at this time this of ours. Hence I shall not feare to conclude, that who ever shall prophesie or preach in this Church without examination, approbation and faculty, by present authority, committeth himselfe and is a false Prophet; I take it our duty to beware of him.

2. The name of an Ambassadour implies faithfullnesse in the declaration of his Embassage, he comes not forth without instructions what he shall say and doe, nor may he adde or diminish from Gods word, he must not create unto himselfe a fools paradise, and walke up and downe there, set up a throne and judge there, he must fish in Gods Sea and World, not lanch into another of his owne making, nor saile with pleasure in old wives fables, or issues of his owne braines; if he have an itch within him to long for that which neither the place nor season affords, some unheard of unparalleld perfection in Utopia; it must be carefully adverted unto, and cured before it spread, or the people smell it. Gods true Ambassadour must content himselfe with the wonders of God discovered in the depth of his word, and the height of his works: for the blessed Spirit reveales nothing but that which is the will of the Father and Sonne, *John 16. 14.* and Gods Angells we may imagine in old time spake neither more nor lesse, then what they had declared unto them in heaven; and an Ambassadour on earth must not dare to transgresse that celestiall proportion.

3. The fanaticall Zelots of our times judge all learning, but Scripture, the language of the Beast, and that there is no use of Latin, except ordinary, or as much as will keepe the necke from an halter; and there can bee no pure preaching of the word with them, except Universities downe, and they come up, not directed by the letter, but Spirit; they object the Apostles were illiterate men, and yet by the Spirit they understood all mysteries and knowledge, and I would have them without education to their tongues; in Apostolicall manner speake to the Jewes, and Indians, and other like with us, and it should be to me a probable inducement sooner to confide in their abilities, to direct us in that truth in our owne tongue, which they fondly pretend to teach us, and I dare easily question, whether such by their pre-emptious Spirit can effect more without artificiall instructions; then such as with the knowledge of Acts have the assistance of the true Spirit of God. Hence I conclude, though Gods sacred Word should especially have pre-eminency in all learning, and all Gods Ambassadors, yet how shall this word be wisely interpreted, & the sense truly rendered without knowledge in the Originals, Translations, & ancient Commentaries, therefore to use humane learning

ning as *Magis* to attend *Jacob*, and *Ays* and expositors assistance, the monuments of learned men, as *Jacob* the Gibeonites, (who upon the grounds and landmarks of antiquity, old bootes old shooes, moulded bread, were admitted to carry water for the Israell of God) is lawfull, and for ought I read not in any age before gainesayed in such vulgar impudencies, and frequent insolencies as in this.

4. But how ashamed is a learned and wise King of a foolish and ignorant Ambassadors, and how God suffers in his glory when Ministers want knowledge to instruct the people? Because they haue rejected knowledge, I will also reject thee; thou shalt bee no Priest to mee, saith the Lord by the Prophet *Isaiah*: these are the dumble Dogs spoken of by another of his Prophets, unto whom if the booke be tendered, may be answered, *montes et altaria*, he dreams and sees visions, bookes sealed, and his profitablest document, is the peoples document; his best doctrine is the peoples scandal, wherein he must acknowledge that he is no Prophet, nor Prophets sonne, he never saw the Schooles of the Prophets, he is some husbandman, herdman, or at best, a cobler, bawler, horse-rubber, batheseller, or tailor, and so skipping up to reforme the magnificent in the City or Country, before he had his *maior* *diuinit* in the University, his doctrine is ignorance, his use error, the Pulpit (the true seat of spiritual judgement and diuine oratory,) is stuffed with old saddles, empty pictures, bridle-bits and railing superfluities: and hence it is that the hearers censure like, live upon air and wind.

But considering the weight of this spirituall Ambassage in all actions and circumstances thereto pertinent. The Tables of the Law, in the discussing whereof large Volumes will not containe the Cases of Conscience thence still emergent, considering the Ambassadors skill required in Ethiques, Oeconomiques, Politiques, Histories, Chronology, Geography, Philosophy, Tongues, Rhetorique, Logique, holy Scripture, mysteries of Prophecie, Fathers, School-men, Polemicall Diuinity, and Controvercie.

The Arguments of Papists, Atheists, Turkes, and Sectaries, to bee resolv'd and refuted.

Mistakes in History, Prophecie, Tongues, Cases of Conscience, which arise (to the great disturbance and unhinging of Christian truth) to be confuted.

Many diuine sentences and other passages without conference inexplicable.

Considering these (and infinite more of this nature) individuals to his function, what should the true Church make of arrogant Idots, and peremptory dissenters? whose zeale without knowledge, like mettle in blinde horses, deliuey the riders, stumbling upon they care not, know not whom?

Why doe we put children to remove great timber? blinde men to conduct us in unknowne paths? Doth a mans curiosity reſtraine his *Worship* Apparell from a Botcher, and his diſtruſt preſerue his dying body from a Mountebank, and ſhall not true zeale to his ſoules *eternall* life, warrant his ſpeciall care to what doctrine, and whoſe ſpirituall oversight he ſubmits himſelfe? If wee make no conſcience of this, we make conſcience of nothing, and confeſſe nothing.

And by this meanes the Ambaſſadours ignorance, and the peoples prophaneneſſe, ſedition and hereſie takes place of religion and piety, and as well ſound doctrine, as ancient diſcipline, is transformed into a fable, and ſcoffe, and the people having caſt off all true obedience to Gods law, beſtimated conſcience, and rejected right judgement and true holineſſe, make nothing true doctrine but what pleaſeth them.

But if antiquity for doctrine and diſcipline ſhall beare no authority with them, if they will not follow *Mosess* advice, inquire of the dayes before them, even from one end of heaven to the other, if they account not the Doctors and Hiftories of the Church impartiall which lived before, ſuch ignorance in the one, and licentiousneſſe in the other, were ſo open and impudent, ſuch blaſphemies & questions were moved, as are now too frequent to the diſhonour of God, Jeſus Chriſt, and his Word, and the offence of good men; and if they will circumciſe the Church to themſelves onely, and not to the rules of the ancient Scriptures, Apoſtles, and Teachers, damning all but themſelves, I hope you cannot be offended if I deliberate whether I would be of ſuch a Church, whercof for ought I know never any were before themſelves: wee may gird on our ſwords of knowledge to help us in theſe perillous journeys, but the beſt acceſſory for protection and direction is Gods providence and wiſdometo his ſervants, which is timely and needfull.

Having in the laſt uſe, leſt lawleſſe I ignorance in the Pulpit of Gods knowledge, what ungodly and improbable deductions will thence be compelled, is eaſie, though diſmall to conceive. For doth not the Papiſt preach hence infallibility, and with *Campion* cry, *Templum, Templum*, the Church, the Church, and the Schiſmaticke in their invective Pamphlets uſe the words of *Iſa. 63. 1. For Sions ſake I will not hold my tongue, and for Jeruſalams ſake I will not reſſe*, and are not both our enemies, the Papiſts for tyranny, and the other labouring for Anarchy?

Are not mercenary Levites abounding with us, the Devils dawbers, preaching *placencia*, and ſowing pillowes under mens elbowes, ſpeaking good of evill, and evill of good, men-pleaſures, blinding Iſraels ſinne, and taking a reward for iniquity? Doe not Prophets prophetic faſſly, and men love to have it ſo? and are not the ſinnes ſuch, I feare not to ſpeake, giving God the glo-

ry. that he that departs from such iniquity, maketh himselfe a prey? Do not prophane nesse, hardhearted nesse, murmuring, contumelies, revilings, envyings, lukewarmen esse, dwell amongst us? Are not these diseases catching, Epidemical? Is it not to be feared they possesse the whole body of the land? Are not fishers of men, turn'd fishers of money, fishers of women? Did not the Devill tempt *Eve* first, and then overcome *Adam*? Is it not hence that silly women are led captive, laden with sinfull lusts? are not they first wrought upon by strange doctrines as meanes. to trap their husbands? what reason can you give for this, save that their weaknesse makes way to receive false opinions, and gives them more confident to broach them; or because they seeke not God in the truth, or because their wits are short, and their tongues long.

Are there not a generation of men risen up, which our Protestant forefathers never knew, whose hearts as if they were hewne out of hard rocks, or as if they had suckt the milke of Wolves, (as it is reported the first founder of Rome did.) relent not to see their native Country made nothing else but a shambles of butchers and blood? *Alexander* when he saw the dead corpes of *Darius*, and *Marcus Marcellus*; *Syracusa* burne, and *Tiberius* Jerusalem laid even with the ground, (though enemies) could not abstaine from teares: these quite contrary mourne not with Jerusalem, nor helpe it with prayers in this sad time of unnaturall calamity.

Are there not men pretending right to the Ambassadours calling, who have none in justice to it, men Canon mouth'd, and yet living by no Ecclesiasticall rule; no Logicians, yet full of fallacies, right Carters upon *Sermon*, whip and goe, bellowing like Bells of Basan, balls of wild fire, downe with her, downe with her to the ground; Gunpowder arguments against Church and State, who in their owne sense, notwithstanding will be martyrs, Saints, Catharists: but if those be martyrs who are murderers? if these be Saints who are Scythians? and if these be Catharists who are Canibals?

Lastly, this doctrine reflects upon the people, and teaches them spirituall obedience, Obey them that have rule over you: and Saint *Paul* to the Thessalonians, *I beseech you know them that labour among you, and are over you in the Lord, and have them in estimation for their workes sake.* To this purpose is it that God so dearly accompts them in Scripture, that the King is directed to aske counsell of God at the mouth of the Priest: and King *Salomon* termes them the masters of Assemblies, to this purpose, there preaching is termed prophesying, the hearers are said to sit at their feet, and not upon their skirts; to teach them lessons of love, and religious reverence.

But alas, this kingdome cannot smother it. *The fathers have eaten sowre grapes, and the childrens teeth are set on edge.* In old time it was, *Ghostly Father,*

+ but now Beales Priest, Jesuists, Canterbury whelps, none of Gods Priests, mans Priests, nor inspired, nor called, nor led by the Spirit: may the most Christian and judiciously godly Ambassadors in this City have in their charges, and in their occasional grave walkings beene derided and exploded. But if nationall lawes, and historicall testimonies produce such examples of cruelties and wrongs, for the abuse & blood of Ambassadors, then I say the Lord cometh even within a little while, behold the God of Angels and men cometh with thousands and ten thousands, to take vengeance upon the men of this Nation for their barbarous entertainment of many of his Ambassadors, coming meekly unto them with Christmas in their monthes, *Evangelium gaudii*, a Gospel of Joy, Christ Jesus an eternall Saviour, borne in the time of peace, and for their redemption.

I will end my Sermon with the prayer of our forefathers, in a part of the first English Lytany, set out in the dayes of King Henry the eight, From all sedition and privy conspiracy, from the tyranny of the Bishop of Rome, and all his detestable enormities, from all false doctrine and heresie, from hardness of heart, from contempt of thy word and Commandements.

Unto which by the assistance of Gods Spirit I will add:

+ From all Jesuits, Brownists, Anabaptists, Socialians, Arminians, rebels, traitors, sectaries, and turbulent spirits, good Lord deliver us.

And that Gods glory may for ever shine upon us, we pray,

That it may please him to be still with this Church and Nation, that hee would say to the destroying Angell, it is enough here, and else where.

That the Gospel of his Sonne Jesus Christ, the most holy and just Lord, be soundly preached, and obediently and purely practised.

That the true Protestant Religion, I meane the whole body of Doctrine revealed in Gods written word, absolutely necessary to salvation, established in Queen Elizabeth, and King James his dayes, may yet and ever continue amongst us.

That such discipline may be used, as Gods Saints may serve him in his places of worship in all comeliness and decency.

That God would still continue the Kings heart in sincerity, to his glory, and the true Protestant Religion.

That God would cover his head in the day of battell, and protect him from all his enemies, and knit fast in one truth and peace, him and his people.

That we may all keep the unity of the Spirit in the bond of peace.

That we may enjoy peace supernall with God, internall of conscience, and fraternall one with another.

We beseech thee to heare us good Lord.

Thus living Angellically in peace on earth, we shall by Jesus Christ the Prince

Prince of peace, partake of peace with Angels in heaven, here by participation, there by consummation; where is no place for sedition, for their blisse is orderly, and their happinesse everlasting, where we shall sing this unanimous trisagion, holy, holy, holy, Lord God of Sabbath, heaven and earth are full of the Majesty of thy glory: Glory be to thee, O Lord, most high God the Father, and to Jesus Christ the everlasting soule-saving Sonne, and the truly God, and blessed and holy Spirit, eternally proceeding from both.

To whom, trinity in unity, and unity in trinity, be ascribed, as is most due, from the bottome of our hearts, all honour, glory, power, praise, wisdom, righteousness, mercy and judgement, the rest of this Lords day, henceforward, and for ever; and let all that heare me this day, say, Amen, Amen, Amen, Amen.

FINIS.

